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between the problems of the ancient world and those of today. To me and to many other old students of Mr. Abbott the book has a very special personal interest.

BANKS J. WILDMAN

MIAMI UNIVERSITY

*The Athenian Family.* A Sociological and Legal Study Based Chiefly on the Works of the Attic Orators. By CHARLES ALBERT SAVAGE. Baltimore: Johns Hopkins Dissertation, 1907. Pp. xiii + 137.

The larger portion of this book, pp. 46-133, is given to an exposition of the Athenian laws regulating marriage, the relations of parents and children, adoption, and inheritance. More general matter, illustrative of the point of view upon which these laws were based, is contained in the introductory chapters, which deal with the influence upon the family of the religious feeling requiring the proper observance of funeral rites, with the attitude of the state toward the family, and with the position of Athenian women.

For a dissertation the subject, as the preface (p. xiii) truly remarks, is "wide in its scope and somewhat general in its character." We cannot, therefore, expect of the writer a solution of any of the complex problems to be found in Athenian marriage and inheritance laws, but should be satisfied to have the material well arranged, and the facts stated with accuracy and clearness. On doubtful points a conservative position is taken, the views expressed by Wyse in *The Speeches of Isaeus* being generally followed.

A few slight inaccuracies may be noted. The fact that Demosthenes' father willed his wife to his nephew should not be cited (p. 48) as an example of the marriage of aunt and nephew, since it is not a case of blood-relationship. The same will is cited (p. 51) to prove that the marriageable age for women was sometimes as low as ten years, a dangerous inference from τὴν δ' ἀδελφὴν δταν ἡλικίαν ἔχῃ, τοῦτο δ' ἐμέλλεν εἰς ἔτος δέκατον γενήσεσθαι (Dem. 29. 43). The Greek is a better support for the more probable limit of fourteen years, since the girl was five years old when her father died. It is somewhat incorrect to say (p. 46) that every Athenian was forbidden by law to marry a foreigner "under pain of the severest penalties," when the severest penalty is inflicted not upon the citizen but upon the foreigner ([Dem.] 59. 16). Should a proof of the "legal incapacity of Athenian women" be found in the law which set aside the will of a man who was "under the influence of a woman" ("and especially such a woman" [Dem.] 48. 56)?

Mr. Savage is easily shocked. He finds it "astonishing" and "amazing" that Socrates should hold a conversation with Theodota and Plato advocate communal marriage. One wonders, too, at times whether he is entirely ignorant of the prevalence of the marriage of convenience in many countries at the present day.

A. G. L.